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VERY soon will come the glorious Easter-time, which bids us rejoice in the beautiful lesson it teaches of the resurrection of our dead, and the reunion in the Father's house. At this time we bring memorial offerings to the churches where our loved ones worshiped; we put in the places especially theirs in the home, fresh flowers, which speak to us of them in their new life, and we send tokens of tender regard to friends remaining with us. This is a blessed custom,—thereby are we comforted and strengthened, and the gospel of our dear Lord becomes more real and precious to our hearts.

But while we do these things, and sing carols of rejoicing that the Lord is risen indeed, may we not also make expressive our joy and thanksgiving that Christ "died and rose again" for the whole world? Can we not at the approaching Easter bring thank-offerings and dedicate them to the blessed work of extending His kingdom? Offerings free, joyous, pure and unselfish as the lilies.

"He who slumbered in the grave,
Is exalted now to save;
Now He bids us tell abroad
How the lost may be restored."

Why not pastors ask their people, and superintendents of our Sunday Schools their children, to unite with other re-

sponsive hearts in a joyous service of this kind on Easter Sunday ; a testimonial of loving regard to our risen Lord, to be devoted to the furtherance of His redemptive work ?

Let it gather in the gifts of the young and the aged, the feeble child and the strong man. Let the offerings to the treasury be accompanied with the special object for which to be used, if one is decided upon, and let the fragrance of these gifts ascend with the incense of our prayers and praise.

COREA, the hermit nation, is rapidly becoming an open and interesting field for missionary effort. Bijutei, a young statesman, seems to be the chosen instrument to lead the way. As a reward of his bravery in saving the life of the queen, during a rebellion some two years ago, the king, of whom Bijutei is a near relative, promised him a gift of anything he might ask. The token of kingly favor was permission to visit Japan. Here he met the missionaries and soon became a believer in the true God, and was baptized. Loving his countrymen, he began at once to translate the Bible into the Corean language, in order to make it the means of extending the gospel to them.

In a letter bearing date of Dec. 13, 1883, Bijutei sends salutations to the American Christians. "Thousands in this country," he says, "have not yet received the saving grace of God. Your country is well known to us as a Christian land ; but if you do not send the gospel to us, I am afraid other nations will send teachings which will not be in accordance with the will of God. At first, we must expect difficulties, but they will only clear up the way, and I think this is the golden opportunity for introducing Christianity into Corea. Five of my countrymen are of the same mind with me." Do you not find yourself responding to this call, my dear sister. Why not some of us go as missionary teachers to Corea ? Why not ?

THE *Missionary Review* for March-April, in reviewing our mission as a people, kindly says : "It will be noticed that only the women workers have increased in numbers the past year. The local report abounds in evidence and details of most faithful and persevering work in all departments, and furnishes remarkable examples of the special ability and use-

fulness of women, when necessity and responsibility are laid upon them." It also speaks of Miss Phillips' medical work, and considers that its results in breaking down caste prejudice are exceedingly gratifying, in that it brings people of all castes to the dispensary on the same footing, putting them side by side on the same mats and benches, and "shows the special usefulness of this branch of work when so efficiently conducted."

It further regards the contributions in India to our mission of 8500 rupees, or about \$4,000, as an evidence that this work is appreciated by those who are nearest to it, and best know its value; and then the editor makes these pertinent inquiries: "There are those in the home membership of this church who are constantly and earnestly interested in giving, praying, and doing what they can for this their only mission among the distant heathen, but have we not reason to deprecate the little or no interest of the great mass of this church? With a membership of nearly 80,000, ought not this church to send more men and money to this sacred work? May it not profitably take lessons from the Moravians, sending their missionaries when their home membership was not more than 600—beginning in the West Indies in 1732, in Greenland in 1733, among the North American Indians in 1734, in Surinam in 1735, in Africa in 1736, and so on, till their membership in their missions far exceeds that in their home churches?" Could we see ourselves as others see us, might it not help us to correct our mistakes and our faults? "Faithful are the wounds of a friend."

ONE interested and seeking for light, writes from the West, asking if we do not think it well to have a season of prayer, engaged in by several persons, at the monthly meeting. Others may be asking of themselves a similar question, so we will answer in this manner. It is really the best way to strengthen the interest already existing, and to awaken it to a greater degree in the hearts of those not fully in sympathy.

"Pray without ceasing," is the injunction of the apostle. "Pray for us," is the constant request of the missionaries. It is well to have some special object for which to unite the petitions, and if the members cannot all be present, let it be remembered by them in their homes, or wherever they may be. It is easy to find the mercy seat, and there is something beautiful and sacred in this trysting hour.

Vain Repetitions.

[BY MRS. M. M. H. HILLS.]

Use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking.—*Jesus*.

THE people of India, as do other heathen, believe there is great merit in repeating the names of their deities. Hence, as a matter of economizing this labor, they often call their children by the names of their gods. In some places in the north of India, and in Thibet, and countries just across the Himalaya range, they have an easier method of offering their "vain repetitions." This they do by machinery. Their prayers are put on a wheel or a cylinder, turned sometimes by hand, sometimes by wind, and sometimes by water-power. If only kept in motion, the repetitions have just as much virtue as if uttered by the lips.

Miss Mary Bacheler, during a resting-time in Darjeeling, witnessed this manner of offering prayer. In company with some friends, she visited a Buddhist temple. It was two-storied, with a thatched roof reaching nearly to the ground. The outer door opened into an apartment whose length was the width of the building, while its breadth was about five feet. A fat Lama (priest), reputed to be over ninety years of age, sat in the door, sewing on a cotton garment. He was dressed in broadcloth and had wooden beads around his neck, which he said were for his prayers. At the right was a huge cylinder about a foot from the ground, turning on a crooked iron axle by means of a rope attached to it. The surface of the cylinder was covered with bright green and red letters, constituting the prayers. An old nun sat in front, pulling the rope to keep the cylinder revolving.* Two bells were suspended from the ceiling, on opposite sides of the cylinder, which a projecting spike of iron caused to strike at each revolution. The nun, while reeling off her prayers, had a paper in front of her which she appeared to be reading. Said Miss Bacheler: "When I asked a man what she was praying, he said, her prayers were being offered for the world in general—for everybody. 'Does she include us?' I asked. 'Oh, yes,' he answered." Shelves were attached to the walls, and on these were placed other praying-machines, in the form of smaller wheels, turned by hand, to which many prayers were

* The Buddhists have monasteries and convents.

affixed. A young Lama made his appearance, and unlocking a big red door opening into the inner temple, motioned them in. But such were the vile smells and the suffocating air, that only Miss Bachelor persevered in surveying this heathen sanctum. Its walls were covered with huge, ungainly, hideous paintings of their different deities. A large glass case of brass idols confronted her. On its right were numerous pigeon-holes filled with boxes of prayers. There were also pigeon-holes on the left, but many of them were empty, perhaps held in reserve for the petitions of future devotees of the temple.

In what blackness of darkness must souls be enshrined who have such views of acceptable prayer!

The Sick-Bed Sower.

[BY FRANCES R. HAVERGAL.]

"What seed have I to sow?" said one; "I lie
In stilled and darkened chamber, lone and low;
The silent days and silent nights pass by
In monotone of dimness. Could I throw
Into the nearest furrow one small seed,
It would be life again, a blessed life, indeed!"

And so she lay through lingering month and year—

No word for her to speak, no work to do;
Only to suffer and be still, and hear

That yet the Golden Gate was not in view;
While hands of love and skill, this charge to keep,
Must leave the whitening plain, where others now would reap.

One by one the singers gathered,
Ever swelling that great song,
Till a mighty chorus thundered,
Till the listening seraphs wondered,
As its triumph pealed along.

Onward came they with rejoicing,
Bearing one upon their wings,
With their waving palms victorious,
To the presence-chamber glorious
Of the very King of kings.

And a whisper clear and thrilling,
Fell upon her ravished ear—

"Lo, *thy* harvest-song ascending!
Lo, *thy* golden sheaves are bending
Full and precious round thee here!"

"Nay," she said, "I have no harvest,
 For I had no power to sow;
 Burdening others, daily dying,
 Year by year in weakness lying,
 Still and silent, lone and low!"

Then a flash of sudden glory
 Lit her long life-mystery;
 By that heavenly intuition
 All the secret of her mission
 Shone, revealed in radiancy.

And she knew the sweet memorials
 Of her hidden life had shed
 Glories on the sufferer's pillow,
 Calmness on the darkling billow,
 Peace upon the dying-bed.

Thousand, thousand-fold her guerdon,
 Thousand, thousand-fold her bliss!
 While His cup of suffering sharing,
 All His will so meekly bearing,
 He was gloriously preparing
 This for her, and her for this!

Our Test.

[BY MRS. A. C. HAYES.]

A QUARTER of the way through another year! To lives that have yielded him little or no fruit, our Lord is graciously adding "this year also." And how is he finding us? More humbly teachable, more earnestly attentive, than formerly to his word, in order that we may *know* and *do* his will? Then must we often have been impressed with the clear, positive way in which he informs us that *obedience* to his word is the one sure test of our love. We cannot think how he could have said it more plainly and faithfully, nor with more loving kindness than he has said it: "He that hath my commandments and keepeth them, he it is that loveth me"; adding that tender, encouraging, loving assurance, "and he that loveth me will be loved of my Father, and I will love him and will manifest myself to him."

It would seem that the disciples were at that time much like us, for, passing by the plain words that might well have set them questioning whether they had any right to the promise, one of them begins at once to wonder and query about the

manner of Christ's manifesting himself. But our Lord, in answering, only emphatically repeats the test, "If a man love me he will keep my words": not omitting the assurance of how sweet he will make it for them to so love him and keep his words, "and my Father will love him, and we will come unto him and make our abode with him." And then He adds, "He that loveth me not, keepeth not my sayings; reminding them that He says these things not on his authority alone, but on the authority of his Father who sent Him. He has left no chance to doubt that by this same test we shall stand or fall at last, regardless of all professions, all sentiment, all even rapturous contemplations. "I judge no man," He says; the *word that I have spoken*, the same shall judge him at the last day." In his statement of the verdicts of that day — how simple, how unmistakable, how awful are his words: "Inasmuch as ye *did* it," and "Inasmuch as ye *did* it not."

So when we get in doubt whether, after all, we are the friends of Christ, he in his kind faithfulness plainly tells us, "Ye are my friends if ye *do* whatsoever I command you." Whatsoever! This plainly leaves out no one of his commandments, from the most general, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself"—to the most specific ones, such as that last one that fell from his lips, "Go ye into all the world and preach the gospel to every creature." But under the general orders he leaves great scope for our individuality, for our voluntary, grateful, loving, planning and working. What is most delightful is, that all of his commands, both general and specific, are the simple natural outcome of what we all agree is, so far as we know anything about it, the sweetest thing in the universe — love. So the nearer we come to being perfectly obedient, the nearer we are to being perfectly happy. But the happiness is not the thing to think about, any more than the manner of Christ's manifesting himself was the thing for the disciples to query about. How am I bearing the test? This is the question.

LEWISTON, ME.

THE very first effort of the Christian Church after the Reformation to engage in foreign missions, was that of the church at Geneva to send the gospel to the inhabitants of Brazil.— *Foreign Missionary*.

Child-Marriage in India.

OUR readers will remember that this subject has been referred to in previous numbers of the magazine. Our last General Conference took definite action in regard to sending a memorial to the Queen, and our own Society has done the same, praying for the abolition of this unnatural custom.

The movement began with our Baptist sisters at their annual meeting last April, and their interest has continued unabated ever since. Conferring with the two missionary societies which have their headquarters in Boston, they have judiciously asked counsel of a society in England, who, from its position and work, is especially prepared to understand the wisdom of petitioning Her Majesty. We give the able and valuable correspondence in full, and also add extracts from the *Illustrated Missionary News*, an English magazine, which gives important information, bearing upon this subject and upon the condition of widowhood in India. The weight of the whole testimony seems to increase our burden of responsibility as christian women.

To the Society for the Promotion of Female Education in the East:

DEAR SISTERS IN CHRIST:

The hearts of American Christian women have of late been moved, as by a common impulse, with a deepening pity for the child-widows of India; and the momentous question confronts us, "Are we free from responsibility regarding their condition?" Our missionaries are laboring side by side with yours to carry Christ's life and light to the dark homes and hearts of these wretched ones; and we wish to take counsel with you whether there is anything more that we can do to hasten the unbinding of these crushing burdens which child-marriage imposes upon woman in the East. This subject, we are sure, lies nearer your hearts than ours; and, from your national connection with India, and your more intimate knowledge of the difficulties involved, you are able to judge far better than we whether a concerted movement by Christ's ministering women on both sides of the sea can aid in removing the gigantic evil. We realize that the matter is environed by many difficulties and complicated with grave political questions; and we doubt not it has occupied the best thoughts of your true philanthropists and wise statesmen. Facts in our own national history teach us that great and crying wrongs may continue to exist, even though all Christian hearts deplore them.

We vie with you in doing honor to the noble, womanly, Christian heart of your most gracious Queen, confident that Her Majesty's strong desire is for the best good of all her subjects, and that even the least, the lowest, and the most helpless may share alike her

protecting care. We know that you need no impulse to well-doing from your sisters on this side of the sea; but it has been suggested — and this is the immediate object of our present writing — that memorials addressed to Her Majesty, the Queen of Great Britain and Empress of India, by a large number of Christian women in England and America, might carry with them great moral weight. Would your judgment favor such a form of effort?

If so, it was our first thought that, if the Christian women of Great Britain would lead, our American sisterhood would gladly join them in such a memorial to Her Majesty, praying her that she will use her influence in hastening this great moral reform. It was suggested afterward that, to facilitate the movement, it might be better that the various Women's Missionary Societies of America send their united memorial through our minister, simultaneously with a like prayer from your societies, if you should deem it wise thus to petition Her Majesty.

Awaiting a reply, we subscribe ourselves, with Christian greetings, dear sisters, Very faithfully yours,

MRS. MARY L. COLBY, *President,*
MRS. O. W. GATES, *Cor. Secretary,*

Woman's Baptist Foreign Missionary Society, Auxiliary to American Baptist Missionary Union.

MRS. ALBERT BOWKER, *President,*
MISS ABBIE B. CHILD, *Cor. Secretary,*

Woman's Board of Missions, co-operating with the A. B. C. F. M.

MRS. WILLIAM I. WARREN, *President,*
MRS. M. R. ALDERMAN, *Cor. Secretary,*

New England Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

267 VAUXHALL BRIDGE ROAD, LONDON,
Jan. 9, 1884.

To MRS. MARY L. COLBY and MRS. O. W. GATES, *representing the Woman's Baptist Foreign Missionary Society, Auxiliary to the American Baptist Missionary Union;*

To MRS. ALBERT BOWKER and MISS ABBIE B. CHILD, *representing the Woman's Board of Missions, co-operating with the A. B. C. F. M.;*

And to MRS. WILLIAM I. WARREN and MRS. M. R. ALDERMAN, *representing the New England Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church:*

DEAR FRIENDS AND FELLOW-WORKERS IN THE VINEYARD OF THE LORD:

Your letter has been duly laid before the Committee of the Society for Promoting Female Education in the East. It has been carefully considered by them; and Sir William Muir, late governor of the Northwest Provinces of India, with other high officials, Christian gentlemen, who, having been long resident in India, are well acquainted with the work of missions in that country, has been consulted on the subject.

The committee deeply deplore, with you, the terrible practice of infant marriage in India,—a practice which their own missionaries have repeatedly brought to their notice as offering a great, and at times an apparently insuperable, hindrance to the progress of their work. But they do not see their way to propose any step which would be likely to meet the gigantic evil in question.

According to the Constitution of the British Empire, the sovereign is powerless to act alone; and legislative enactments can only proceed jointly from the Three Estates of the Realm.

The gentlemen to whom reference has been made consider that the matter is a social one, in which the government can do nothing, but that whatever might bring public opinion to bear on the views and feelings of the people would be beneficial, and that to endeavor to influence the native press and to distribute papers or leaflets is the only practicable plan. They recognize the fact that it is a very difficult work to change the social habits of centuries in a great people like that of India. The case of suttee was different. That was actual murder, and had to be dealt with by law as such.

While the result of the committee's own experience enables them fully to indorse the opinion given by their friendly advisers, they would ask you to unite with them in earnest prayer on behalf of the Indian sisters whose cause you plead, and for whose benefit you labor side by side with ourselves; being assured that the day will come in which all who now sorrow over the cruelty practiced among heathen nations shall rejoice together over prayers answered in the rescue and salvation of many of the down-trodden little ones.

With cordial sisterly wishes that all needed blessings will be abundantly vouchsafed to you and to your co-laborers in your own great country, as well as in heathen lands, I am, dear friends,

Yours in the fellowship of the gospel,

ROSAMOND ANNE WEBB,
Secretary, etc.

24 GROSVENOR SQUARE, W.

"SIR: I have read, as you requested me in your letter, the passages in the two numbers of the *Illustrated Missionary News*.

The description of the state of widows is perfectly terrible. But the suggestion of your correspondent that the Indian Government should interfere by law to relieve the grievances of the 21,000,000 of widows, can't, I fear, be entertained for a moment.

The Government, if the statement of the case be correct, would have to contend against the whole public opinion of India, and institute such a system of supervision as surpasses all human imagination.

"Social" persecutions are far more oppressive and far more difficult to be overcome than all the political and ecclesiastical torture inflicted by authority.

Nothing but the diffusion of the Christian religion can abolish, or even moderate, these abominations.

Your obedient servant,

SHAFTESBURY.

We quite see with his lordship the overwhelming difficulties

which the government would meet with, if by law they attempted to interfere in the social position of these poor widows; but this, we think, only points more forcibly to the duties of Christians in the matter.

Let the elevating influences of the Gospel of Christ permeate the country, and these fearful systems of child-marriage and widow degradation will gradually, but surely, decline.

Increase the staff of missionaries, augment the supply of Christian literature, multiply the Normal schools, push forward the whole machinery of missionary enterprise, and more will be done under the blessing of the Almighty God to abolish this appalling social evil than could possibly follow from any governmental project."

— *London Illustrated Missionary News.*

Gleanings.

JAPANESE Christians have formally petitioned to be represented by their own native scholars, selected by themselves, in the work of translating the Old Testament.

THE Livingston Inland Missionaries report the people along the Congo River as eager listeners. One of them, after visiting many villages, says: "I think these people are more ready to receive the Gospel than any I have yet seen."— *Id.*

THE leaven of Christian example is surely working to some purpose in India, since we learn that the haughty Brahmins, whose religion teaches them to despise the lower classes, have actually formed a Native Philanthropic Association for the Regeneration of the Pariahs (lowest caste).— *Helping Hand.*

INDIA has its exceptional women. In the Presidency of Madras are two native women as inspectors of schools. In the examination for admission to the medical society thirteen young ladies are reported as presenting themselves. Eight of these were at Bombay, four at Poona, and one at Karrachi.

UPWARDS of 22,000 human beings and 76,000 cattle were killed in India last year by wild animals and snakes. Compared with the returns for 1881, this shows an increase of mortality of nearly 700 persons and more than three thousand cattle. Of the 22,000 persons, 19,519 were killed by snake-bites.— *Missionary Review.*

A MISSIONARY born on Mount Lebanon, but having her education in America's best schools, places the following good example before us. She says: "It is the custom among the nominal Christians in this land to set aside a small portion of the silk-worm cocoons for their church, an offering of first-fruits. We advised our Protestant women to do the same, and they have given enough to send twenty Bibles to the poor, ignorant Nusairiyeh people in Northern Syria."

Correspondence.

[FROM REV. A. D. WILLIAMS.]

JUST A WORD.

I WISH to commend the sisters and to bid them a hearty God-speed, for their interest in the cause of missions, which the men so much neglect. I hear them sometimes say that "the women are absorbing all the missionary interest and funds." But I don't think the women are doing any too much. The only trouble is that they are doing too little. Let them wake up more fully, work more enthusiastically, even, and there is no danger of a monopoly.

But I *do* wish to criticise you a little — not that you have too much interest in foreign missions, but that you have too little in home missions. Here is this great West, with fifteen or twenty states and territories, each of which is nearly as large as the whole of New England, and several of them are each large enough to put all New England down in and have a border left around the outside.

And this great West is soon to become the *seat of empire* for this Nation, and so for the world. Already the representatives from the valley of the Mississippi and the great plains beyond, more than hold the balance of power in Congress, and ere many more decades will dictate the policy of the Nation. And this great West contains your sons and daughters and your neighbors' sons and daughters, settled here right alongside of the best part of Europe's brain and muscle, whom they can influence here as they could not on their old soil.

Now where else can you find a more important and a more promising mission-field than this? Where else can you do so much with so little? Whose calls are more imperative than those of your own children and friends — bone of your bone and flesh of your flesh? Whose cry shall you heed quicker than that of the daughters who have gone out from your own hearth-stones, and are enduring the privations and hardships of pioneer life, to beget nations and build empires for the future? Whose tired feet and wearied brain shall have a warmer place next your hearts than theirs? To whom shall you more readily and willingly — even gladly — send the ministrations of their old home sanctuaries, where they used to worship with you, than to these?

And then the opportunities for them to build their old sanctuaries on this new soil are so rapidly passing away. Many there are who are sitting sadly at their lone Sabbath firesides, and saying: "Oh, if our eastern friends would only send us two or three hundred dollars — often one or two would suffice — we might plant our dear church here, and have the ministrations of our own people, the church to grow up to a power in the land, where, if delayed for five years — frequently for only one — the opportunity will have entirely and forever passed away? And so they sit until their sadness turns to despair, and they say in their hearts — "Our old friends and brethren have entirely forgotten us!"

Now, sisters, shall their plea come to you in vain? Will not the *HELPER* also plead *their* cause? Shall not your contributions flow hither also, to build up the cause in this wonderful country, where cities and villages spring up almost in a day, and where Satan's seat will be if we do not establish Christian influences. Our "word" has grown longer than we expected. But how could we make it shorter?

KENESAW, NEB.

[FROM MRS. H. C. PHILLIPS.]

SANTIPORE — NEEDS AGAIN.

OUR people at Santipore look and feel like forsaken children, and plead hard for us to come and live among them. The Hindu neighbors also join in the plea, and it is decided that we shall respond to the call.

There is plenty of work to be taken up at once there for both of us, and with the help of natives now living in the village, could be greatly enlarged. There cannot be less than sixty children, Oriya and Santal, who greatly need daily religious instruction, and their parents also need teaching as to their duties as husbands, wives, and parents. Isolated as this small community is, and so entirely surrounded by their old neighbors and heathen associations, who could wonder if many of them should be led back into heathen practices.

Thirteen years of faithful labor has left quite a strong impression on the minds of their Hindu neighbors, and they are far more friendly toward Christianity than the people about here. My dear husband is remembered and loved by them as their tried and best friend. When they come over here, and I show them his portrait, they approach it with

joined hands, and moistened eyes. Especially is this true of the Santals. But it makes us sad to leave Dantoon so destitute. O how we do need men full of faith and the Holy Ghost to break to these hungry multitudes the bread of life! No matter how hungry, or how thirsty, or how earnestly the pleading for light and knowledge, we must say to them, Go thy way; we have no bread, no water, and no light to send you. There comes into my mind a question our dear John once put to his father, when a child, the future condition of the heathen being the topic of conversation: "Will the heathen be punished for not obeying the gospel, or Christians for not sending it to them?" Dear reader, which?

DANTOON.

[FROM MRS. BRACKETT.]

A BRIGHT PICTURE — A DARKER SIDE.

Among the many new faces that appeared to us when we reopened school after the holidays, was that of a man sitting beside a mischievous but smart little fellow who had occupied the same seat alone during the fall term.

The likeness of the two declared their relationship, before the name was taken. It is years since we had a father, mother, and small son in the third reader together. That father and son now teach winters and go to school summers, while the mother attends to home duties, two additions having been made to the family, one of whom has already more than filled the mother's place in school. The mother, who came with her boy and, as she quaintly said, sat up straight and kept her eyes on her book just when it seemed as if she couldn't, just to keep him studying, became discouraged before getting out of the first reader, though she tried very hard to learn.

Even ministers and their wives are no longer to be found among our pupils. And so, though there were several older than he in school, this father and son were a pleasant novelty to us. When he entered the arithmetic class, his little girl, younger than the boy, understanding a little of the study, would come across the room and sit by him, to help him. The two thus engaged, made a picture worthy the skill of an artist.

Unlike many adults who undertake the work of childhood, he learns as readily as the younger ones. Our pleasure in teaching him is greater, too, because we know this family is

well provided for. He hired a good, comfortable house, and brought them here from a distant city, to educate them. The children, always tidy and inexpensively dressed, show that the mother, instead of having to earn their bread, has a chance to do the mother's work. What can we hope for a people, among whom so large a proportion of the mothers are compelled to do the father's, and neglect the *mother's work*! The schools can do it so imperfectly!

Failure on the part of the men to realize their responsibility for the support of their families, while one of the most natural, is one of the worst evils which slavery has entailed upon the poor South — poor in everything but natural advantages. Even the kindness of nature in giving so large a measure of warmth and sunshine seems a misfortune. A severe winter would develop more thrift and make possible some of the industries which are enriching the Northern states. The farmers, even, who were obliged to furnish employment the whole of the year for their hands when they owned them, dispense with most of them during the winter. The result is, crowds of idle men, together with children, in all the towns, to be supported by the women. Is it any wonder that most direful reports come from pupils teaching in those towns? The South needs industries for the employment of men that are not suspended in winter before everything else, and as the foundation of all reforms.

HARPER'S FERRY, WEST VA., March 13.

[FROM MRS. BACHELER.]

THE CALCUTTA CONFERENCE OF 1882-83.

One thing about this remarkable conference, was the noon tiffin (lunch). It was provided by the residents of Calcutta, free to all, and each day of the season, from four to five hundred people flocked in from the forenoon service to the former Methodist chapel. This place was an immense restaurant, with this difference, that the many tables were covered with eatables without being called for. *Loads* of sandwiches, cakes, delicious oranges and bananas, to satiety. Coffee and tea, with a table extending one side of the chapel, laden with supplies.

This was one item, and a pleasant one, but one far pleasanter, was the informal, family-like mingling together of our

four hundred missionaries, of many denominations, coming from different countries, and laboring in many different sections of the East, in Japan, Ceylon, Upper, Middle and Lower Hindustan, each one of which had peculiar methods and interests of its own.

The strange delightful intercourse of that noon hour was entirely unique. Parties, entire strangers to each other, would chat with the familiarity and vivacity of life-long friends, no time to waste on, or think of, antecedents — just, “Where do you work?” “What is your name!” — and then a plunge at once into methods, success, failure, encouragements, discouragements, joys, hopes, and fears. We were all children of one family, sent forth under the same commission, to work for the same dear Father, and the bands of brotherhood and sisterhood, in those seven days, became like a three-fold cord, which I trust and believe never will be broken.

NEW HAMPTON, N. H.

[FROM MRS. COLDREN.]

EXTRACTS FROM A PRIVATE LETTER.

I passed my first examination recently. It consisted of reading, spelling, and translating. My next year's work will be on the four Gospels, three books of fables, writing from dictation, some grammar, geography, and arithmetic in the native language, reading Oriya manuscript, and translating from one language to the other.

Some time since, you asked me how many native teachers we employed here at Balasore. Miss Phillips says the usual number of her women is seventeen or eighteen. They have so many schools and zenanas that she and her sister Hattie cannot visit each oftener than once a month. Besides these, there are schools for the native Christians in which five teachers are employed. The boys and girls attend separate schools. There are a good many of the Mohammedan, as well as Hindu children in the boys' schools.

Christmas with us was a busy day, as we had the Christmas tree, and the exercises of the native Sunday School that night. We had about the same programme that was carried out at Hillsdale College one Christmas. Our organ was taken over to the school-house, and was played by Miss Hattie; the exercises passed off pleasantly. On Wednesday we had our Christmas and holiday dinner, to which we invited two gen-

tlemen from Cuttack. They were here on business connected with the telegraph department, and being away from their homes and families, we thought it would be pleasant for them and us, as it seemed to be. They had been to our English service on Sunday evenings several times, and had called on us.

This morning before service, the ordinance of baptism was administered to four young women and a boy about fifteen. Old Kamil Nayak baptized them, two of them being his daughters. There was a large attendance at our covenant-meeting yesterday. We have a plan now that persons who apply for baptism and church-membership shall be instructed during six months in regard to Christian life and duty, before being received to membership. This seems important, in a country where ideas are so crude in regard to these things, and when this instruction is faithfully given, and there is the real purpose of the heart to serve the true God, there must follow a church of stability and influence.

BALASORE, DEC. 30.

[FROM MRS. GRIFFIN.]

JOY IN THE SERVICE.

I enclose a letter to the children, containing answers to the first and only questions that I have yet seen. . . . I would like to tell you how happy I am in this work, and how busy,—how I long for home loved ones, and home meetings,—and yet how thankful I am to be here in my dear old India home again, doubly home with my dear ones with me. I meet many old friends among the Christians here. We expected to go to Balasore, you know, but the greatest need seems to be here, just now. Oh, how one wishes she could be multiplied or divided, or—what shall I say? that she might tell the heathen of Christ in so many places. Who! tell me quickly, *who* is coming to take the vacant places?

MIDNAPORE, JAN. 22.

[FROM MRS. J. L. PHILLIPS.]

SOME SUNSHINE.

Surely all the thunder-storms do not go in procession, but there are weeks and months when dark sorrows chase each-

other so rapidly that all seems "tempest torn and thunder riven." So too, there are sunny days in India when, one after another, joyful tidings, cheerful foreshadowings, and even loved home faces, come to our doors and our hearts. The pass-word of the General Conference, that came like a bracing, hopeful breath, was *Union*.

The prospect of other denominations uniting with ours in carrying on this work is indeed cheering. But the fact that our own earnest men and women are now *together* devising ways and means for this same purpose, is the most cheering thing that has come from the home shores for years.

We speak of death as the great human leveler, who brings the king and the pauper to a common home at last. But the blessed life that came to this earth Christmas, morning nearly 1900 years ago, is lifting us into a *common* brotherhood, stronger and surer than death. Christmas the heart of every true man beats for his brother-man as it never does any other day, and we are neither high nor low, Jew nor Gentile, but *one* in our Father's family. A little foretaste of this blessed family union we had this Christmas, when, together with our Christian children, in the chapel, nearly one hundred heathen children from the Industrial repeated "Glory to God in the highest, and on earth peace, good-will to men." The heathen pundits brought flags of welcome, and Brahmins, Mohammedans, low caste and Christian children celebrated the birth of a common Saviour.

At ten o'clock the children from all the Ragged Schools in Midnapore were in front of our veranda, singing hymns and repeating texts. Among them came some pretty little Brahmin girls, whom only Christmas seduces from their zenanas. All went away delighted, unconsciously leaving a little superstition and caste in exchange for their dolls and whistles.

In the afternoon the Industrial with its pundits joined the native Christians in a common Christmas tree, and as the little ones with bright faces and eager hands received the glittering toys, no one asked, who is Brahmin, Christian or Pariah? Ah! how the tyrant *caste*, that has blighted fair India, dimmed bright England, and is blatting around the world "I am holier than thou," slunk away in shame and fear at that merry Christmas tree, as he saw his high towers tottering, and the corner-stone of a kingdom of peace and common brotherhood being laid by the tiny hands of the "coming men."

The branch church and native pastor at Palasbani invited the heathen schools (taught by Christians) to join them for a Christmas treat, and disarmed them of more prejudice than they could have done by weeks of preaching. The children who one year ago were brought into the Sabbath School with difficulty, came this year of their own accord. A slipper opened the barred zenanas,—who shall tell what the pretty dolls and cards may do for these little hearts? Send more, fair little girls of more favored lands. The merry Christmas chimes had scarcely died away when a merry telegram flashed across the wires: "We are in Calcutta. Z. F. GRIFFIN."

New Year's, our Thanksgiving day, devout thanks arose to Him who had sent to us a longed-for man, a dear old worker, and two little sunbeams. They are now hard at work in Midnapore, and we are now at the Dinemari branch church, which is increasing in numbers and strength.

Let us say to the friends of the Ragged Schools and Industrial that henceforth Misses Coombs and Millar will take charge of them, and we congratulate you upon welcoming to this department of your work two such enthusiastic, untiring laborers.

MIDNAPORE, Jan. 23.

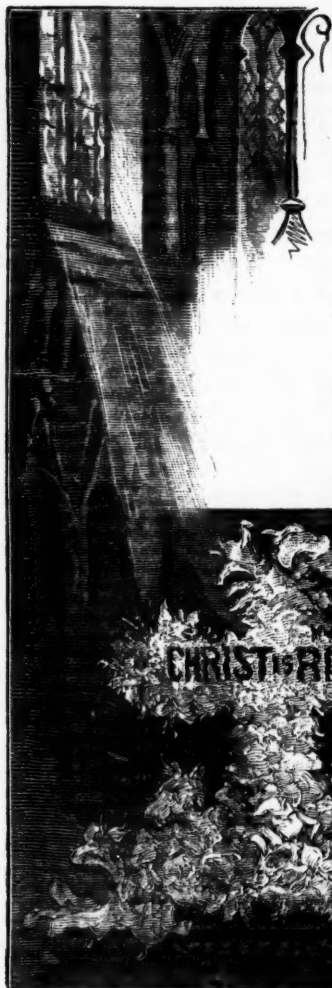
Personal Items.

A LETTER from Dr. Phillips just received, written from Camp Dammari, says that his family, accompanied by Miss Hooper, would sail (D. V.) on Feb. 23 from Calcutta for London, in the steamship "City of Calcutta," Captain McNeal, and ought to reach New York about the middle of April. He adds: "Much as I should enjoy accompanying them to America for a little rest and refreshing, I thank God that he grants me strength to stay here and toil on for my dear India. *Pray for them, and for me too.*" Mrs. Phillips will tarry for a time with her brother, near New York City.

Rev. Bro. Cox, with whose work in the Kanawha county of West Virginia we are beginning to become familiar, was for several years a missionary among the Indians.

Mrs. Phillips and Dr. Nellie expected to move to Santipore from Dantoon about the middle of January.

The Rev. Mr. Burkholder has been ill at Calcutta for some weeks, but is recovering.



An Easter Prayer.

Oh, let me know
The power of Thy resurrection;
Oh, let me show
Thy risen life in calm and clear reflection;
Oh, let me soar
Where Thou, my Saviour Christ, art
gone before;
In mind and heart
Let me dwell always, only, where Thou
art.

Oh, let me give
Out of the gifts Thou freely givest;
Oh, let me live
With life abundantly, because Thou liv-
est;

Oh, make me shine
In darkest places, for
Thy light is mine;
Oh, let me be
A faithful witness for
Thy truth and Thee.

Oh, let me show
The strong reality of
gospel story;

Oh, let me go
From strength to
strength, from glory
unto glory;

Oh, let me sing
For very joy, because Thou art
my King;

Oh, let me praise
Thy love and faithfulness through
all my days.

HAVERGAL.

Young Men's Mission Bands.

[BY MRS. ESTHER E. BALDWIN.]

MRS. Baldwin is a missionary of the M. E. Church, and has spent twenty years in China. Her suggestions are worth thinking about and acting upon. She says in *Gospel in all Lands*:

"Several months ago, when making some effort to interest young ladies in mission work, and finding a quick response,

the question occurred to me, Why have not Young Men's Mission Bands been organized for the benefit of our Parent Board? and the more I think on this question the more important it seems. I see so much money expended by our Christian young men in ways that give no good return, that I covet at least a portion of it for the Lord's work. The merest weekly mite, systematically given, would pour a stream into our Parent Board treasury which would immediately be felt. But even more than the money do I covet the broadening, elevating, sanctifying influence of this work. There is something about this work for God that educates and develops character most marvelously and beautifully. Our young men cannot take up the study of the different heathen countries of the world, the customs and peculiarities of peoples, in what they differ from us, etc., without an educating of the mind, a broadening of charity, a sense of the brotherhood of man, and a desire to extend to all the world the blessings in Christ which they themselves enjoy.

"I am satisfied that our young men, once started in this work, would not only reap a great blessing in their own lives, but that they in turn would give a mighty impetus to the work at home and abroad. If the pastors of our churches would but regularly observe the first prayer-meeting of each month as the "Concert of Prayer for Missions," giving even the items from our missions in our church papers, and leading the people in prayer for some special work each time, I am sure the interest induced and the blessed return of good to the church at home, as well as abroad, would astonish those who try it. Then let the pastors organize young men's bands, having the officers among the young men, but the pastor showing a helpful interest, and the results who can tell? The details for working such organizations may easily be gathered. No better model than the young ladies' bands need be sought, and I am sure the young men's bands would be a great incentive to our young ladies for even more earnest work. A union of these bands once a year in a public entertainment would be a most delightful sight.

"For the entering of the doors now thrown open so widely to meet the hunger of souls all over this wide world, we need the help of every one of God's children, and we certainly cannot afford to be without the enthusiasm—the grand, ceaseless energy—of our young men. Who will start these bands in our churches?"

Words from Home Workers.

MAINE.

THE North Lebanon Auxiliary has again been called to mourn the loss of a zealous worker. Since it has pleased our Heavenly Father, in His mysterious providence, to remove from her faithful post of duty our dear president, Mrs. Pease, the esteemed wife of the Rev. J. M. Pease, therefore;

Resolved, That while we sincerely mourn our loss, we tender our heartfelt sympathies to the bereaved family, and commend them to the care of our loving Saviour, who hath said, "I will not leave you comfortless."

Resolved, That we imitate her zeal in every good work, that it may be said of the now remaining ones, as of the departed, "She hath done what she could."

Resolved, That a copy of these resolutions be forwarded to the family, entered upon the record book of our auxiliary, and also published in the HELPER.

NELLIE D. GOODWIN, *Secretary*.

Mrs. Fullam, secretary of the Portland Auxiliary, extracts from her report given at the Cumberland Q. M., Jan. 30, these encouraging facts: "Our Auxiliary has just entered upon a new year, the annual meeting being held the second week in January. We have held our public meeting during the past year, and a meeting on the second Wednesday of each month, save in July and August. At these, several prayers are usually offered for God's direction and blessing upon the work. An efficient committee has furnished articles for each meeting, and secured persons to read them. And this has added to the interest in two ways; it has given a variety of matter for consideration, and brought in several young ladies to help us.

"At the beginning of the year we started the plan of taking a penny collection for incidentals at each meeting. This amounted to over six dollars; no one felt the giving, and it has been a great help. We would suggest to other auxiliaries to adopt this plan. We have raised for Mrs. Phillips' return fifty-one dollars, all save seven dollars of it being given by ladies. It came as a free-will offering, without personal solicitation.

"We can report a larger attendance and deeper interest in the meetings, but our membership should be more, and more HELPERS should be taken. Our youngest member this year who saves her two cents a week is eight years old. Our present needs are, more prayer, deeper consecration, greater effort, larger gifts for Christ's cause, at home and abroad."

It is more than one year since you have heard from our little corner of the Master's Vineyard. Yet we have not been idle during this time, but on account of ill health have been obliged to spend all our strength in doing, leaving the telling about it till a more favorable time.

The small auxiliary of East Otisfield has, through the energy of its collectors, increased its membership to thirty-three. This auxiliary also held a very interesting public service one Sabbath A. M., in place of the preaching service, which brought to it one new name before night. Harrison Auxiliary has also increased its membership to thirty-three. The other auxiliaries are holding their own.

Our little Q. M. raised considerably more than its part for Miss Bachelor's salary the past year, some small sums being specified for other objects. The interest and zeal of the workers are being communicated to other hearts, and these are interesting yet others, and thus the good work goes on. We have held a public service during Wednesday evening of each session of the Q. M., and every service has been interesting, entertaining, and profitable, and well attended. The young ladies and children have brought their brightness, beauty, and talent into these meetings, their original papers showing a maturity of thought which speaks well for the future of our Society. Our last meeting during the Q. M. held at Peru might have "come up missing," had it not been for the untiring energy of Mrs. O. Roys, of Canton. Owing to the stormy weather and the long distance from the centre of the Woman's Mission interest, the Q. M. officers were unable to attend, and but few delegates were present. But by Mrs. O. Roys, with the assistance of Mrs. Kemp, president of East Otisfield Auxiliary, and the ladies of Peru, and others, the good seed was scattered there, and we hope the ladies of Peru will organize themselves into a working force soon.

You have doubtless seen the death of Mrs. J. M. Pease, but you may not know that her hand was the first to sow the seed of woman's work for woman in this Q. M. She might be said to be the founder of the interest here, for she organized E. Otisfield Auxiliary, which was for so long a time the only Woman's Mission Society in this Q. M. How often have some of her remarks in regard to this work come to mind since learning she had been called home. She "being dead, yet speaketh." I doubt not she is now permitted to see some of the results of her labor. May many women be raised up to take up this work, who will labor with as much courage and unflinching zeal as did she in every good cause.

MRS. L. R. BARROWS, *Secretary.*

RHODE ISLAND.

An interesting and successful missionary concert was held at the Pawtucket church, Feb. 3d, when a pleasing programme was presented, which consisted of Scripture reading and prayer by the pastor; singing, "Redeemed," by the choir; a paper on the History of our Woman's Missionary Society, prepared and read by Mrs. C. S. Frost, which added much to the interest of the evening; reading, "Patchwork," Miss Minnie Wheeler; recitations, by Misses Ethel Sheldon, Helen Whipple, and Aggie Tanner; singing, "In the cross of Christ I glory"; recitations, by Misses Nellie Chace and Matie Bayley; reading, "The Last Command," by Miss Minnie Pierce; singing, "Ho, every one that thirsteth"; recitations by Miss Mabel Angell and Master Frankie Chace; readings, "Christian Work," and "Nothing to Give and Nothing to Do," by Misses Mattie Bryant and Cora Follett; singing, by two little girls; exercise, "Come over and help us," by five young ladies; singing, "A Cry from Macedonia"; recitations, by Masters Howard Fuller and Georgie Cooper, and Misses Lottie Perry and Lillie Arnold; singing, "Over the ocean wave"; recitation, by Master Freddie Wheeler; remarks by the pastor; singing, "From Greenland's icy mountains." At the close of the pastor's remarks a collection was taken, which amounted to \$4.22. Much credit is due to Mrs. Frost for the excellence of the concert, under whose care and direction it was given.

M. E. B.

NEW YORK.

Mrs. Sprague, of Poland, in a note a few days since, says: "Miss I. Phillips writes our society that Ambi is dead. She is the native teacher whom we have supported for nearly three years, and whose letter, written to us, was printed in the *HELPER* some time ago.

"We are very much saddened to learn this fact, for our constant interest in her had made us love her. Miss Phillips adds, that her death causes a sad loss, for she was among her best teachers, and she also seemed to have a good influence over her neighbors. She leaves a husband and a bright little girl two years old.

"We shall continue to support the school, and the teacher who may be put in charge of it as Ambi's successor."

PENNSYLVANIA.

How good it is to have the earnest, strong young women bring in their offerings of interest and zeal. Mrs. Whitney, of Nicholson, says: "I was up to the Gibson Q. M., and attended the missionary meeting Saturday evening. It was a good meeting. It seemed as if there was more interest in the missionary work this year than ever before in our Q. M.

"The remembrance of the meeting at Minneapolis is still with me, and I hope to enjoy many more of a similar character."

The Woman's Missionary Society of the Washington Q. M. held a public service Saturday evening, Feb. 2, in connection with the Q. M. at Spring Creek. The president being absent, the service was conducted by Mrs. C. Whaley, and the following very interesting programme carried out: Singing by choir, "Ho, reapers of life's harvest"; responsive Scripture reading, by Mrs. C. Whaley and Mrs. W. Gray; prayer; roll-call, each member responding with a Scripture text; singing, "By and by, when the angel reapers come"; reports of the several auxiliaries; letter from our missionary, Dr. Nellie Phillips, read by Mrs. J. Peet; essay, "Medical Missions for Heathen Women," Mrs. S. Smith; recitation, "The Silver Plate," Mrs. M. Lillie; missionary reading, "Thanksgiving Ann," Mrs. C. Heminway; dialogue, representing a Woman's Missionary Meeting; song, "Waiting Harvest," Mr. and Mrs. Lillie and Mrs. Heminway; recitation, "What can we do for the heathen?" Miss F. Jewell; essay, "Why should we send Missionaries?" Mrs. A. Losee; recitation, "What shall we do for missions," Miss M. Logan; essay, Mrs. C. Nichols; "Plea of the Nations," by ten young ladies; singing, "Behold the nations kneeling"; missionary reading, "Woman's Offering then and now," Mrs. M. Gray; recitation, "The fields are all white," Ida Logan; essay, "The Macedonian Cry," Mrs. C. Heminway; singing, "Shall we gather at the river." Collection, \$4.25. As I could not attend the Q. M., I will give the report of one of the ministers who was there: "It was the best service of the kind I ever attended." There is a rapidly increasing interest in missions in our Quarterly Meeting.

MRS. S. L. PARKER, *Q. M. Secretary.*

MICHIGAN.

We are grateful for the prayers of the mothers. One who has seen almost eighty years writes us that she is glad to read the news

of the mission in India, and though she is the only Free Baptist in the place, we may be assured of her attachment to the cause of Christ and that her prayers ascend daily for the prosperity of the mission.

At the February session of the Lansing Quarterly Meeting, which convened at Leslie, the Q. M. W. M. Society gave a concert, consisting of the following: Singing, anthem by the choir; reading of Scriptures, Mrs. Barker of Lansing; prayer by the Rev. Mr. Halstead of Leslie; singing, solo and chorus, "Rose of Sharon"; address of welcome, Miss Florence Taylor; response by Miss Johnson of Lansing; Q. M. Secretary's report; singing, "The morning light is breaking"; recitation, "The Famine Cry," by Lena Davis; responsive exercise by the Society; recitation, "What we can do," by Miss Johnson of Lansing; select reading, "Thanksgiving Ann," by Miss Ella Stone of Leslie; declamation, Guy Clark; remarks by the Rev. Mr. Perry; recitation, "My Little Red Box," by Minnie Clark, after which she passed the box and received \$2.15 collection; the singing of grand old Coronation closed the exercises.

FLORENCE TAYLOR, *Secretary.*

At the February session of the Calhoun and North Branch Q. M., held at Burlington, a public meeting was held Saturday evening, February 9. The programme was: An anthem by the choir, "Praise ye the Lord"; Scripture reading by Miss E. Martin; prayer by the President, Miss E. French; singing, "Memories of Galilee"; essay, "Life's Mission," by Miss M. L. Blair; "Indian Traveling," taken from the *HELPER*, read by Mrs. E. L. Owen; singing, "Open the window of Heaven for me"; extracts from a sketch of the life of Harriet Newell, read by the secretary; brief and stirring remarks by the Rev. C. D. Berry; singing, "Come to me"; essay, "Give and God will lend," by Mrs. Ira Crandall; an historical outline of the Woman's Missionary Society and a plea for zenana women by the president. A collection was taken by two little boys. Closed by singing the Missionary Hymn, "From Greenland's Icy Mountains." The benediction was pronounced by the Rev. F. R. Randall.

On Saturday afternoon the sisters met at the parsonage and laid some plans for the future. The Treasurer reported \$33.00 in the treasury. The Society voted to use \$25.00 for the support of a zenana teacher in India one year, and \$8.00 for the home mission work. We are encouraged to work on and do what we can in this great cause.

MRS. THEODORE COOK, *Secretary.*

IOWA.

Mrs. True writes from Edgewood: "Our Q. M. W. M. Society held their last meeting at Buffalo Grove, February 9, in connection with the Delaware and Clayton Q. M. The president and secretary were absent, and the local committee felt unequal to preparation for a public session, but the brethren encouraged and assisted them. The Rev. N. W. Bixby presided and kept the records, and

the meeting proved to be interesting. It was voted to appropriate \$25.00 this year to the support of a zenana teacher with Mrs. Griffin, and to use the first installment toward making our president, Mrs. Sheldon, a life member. Notice was given that at the next meeting a motion would be made to admit gentlemen to membership. The public meeting in November was held with the Madison church, and was successful under the care of the president and the local committee.

"The W. C. Temperance Union is absorbing a good deal of the time and talent in some of our churches. This 'ought ye to have done, and not to leave the other undone.'"

MINNESOTA.

Mrs. Dutton, of Crystal Lake, writes of a company of newly enlisted workers in this place of beautiful name. It was recruited with sixteen members, who do not intend to be ignorant in regard to "marching orders." She says: "Send nine **HELPERS**. We like it much, and I am especially interested since I shook hands with you at General Conference. Our first public appearance is to be this month, so please send us some supplies. Our officers are: President, Mrs. H. C. Jaques; Secretary and Treasurer, Mrs. Eva S. Dutton; Agent, Mrs. Jessie Russ."

INDIANA.

Mrs. Lash writes from Ridgeville, her present home, that the last week in February an auxiliary was organized with eighteen members. She hopes to organize a children's band in the near future. There is also ground for hope that there will soon be a Quarterly Meeting Society. Earnest souls always make themselves felt wherever they go. Ten new subscriptions accompany this note.

There are different ways of serving the cause, and faithful home training is certainly not among "the least" of them. A sister in Michigan says, and may God establish the labor of her hands and the wish of her heart: "Just now my family of young children seems quite enough for my time and ability. Some day I hope to send out into the 'fight against the wrong' five real soldiers of the cross, for I'm sure there is room for them and many more."

Topic for Monthly Meeting.

"YEA, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."—1 Cor. xv., 15.

A POEM of seventeen stanzas, entitled "The Indian Maiden's Call," has been added to the Helps for Auxiliaries. It is expected to increase the number of leaflets and tracts during the coming week.



Children's Niche.

Go Work.

(Tune: "I want to be an angel.")

I want to be a gleaner,
And with the reapers stand;
For all the grain so golden
Is ripe on every hand.
The harvest now is plenteous,
With laborers but few;
But there is some work always
That little hands can do.
I'll take a cup of water
Or run of errands small,
To cheer the reapers onward,—
The Master needs it all.

Then, while the morning's fresh and sweet,
I will my work begin;
And with my busy hands and feet
A sure reward I'll win.

And, while the sheaves they gather,
I'll glean the scattered grain,
That when the day is ended
I may follow home the train,
And lay my precious gleanings
Close by the Master's feet,
And hear, "Well done," my little child,—
In commendation sweet.

— *Little Helpers.*

Talks with Mrs. Griffin.

JOHNNIE asks what I saw at Port Said that would interest a boy. Before your question reached me, Johnnie, I had sent a letter about Port Said to the *Little Star*, and presuming that you have read that in your Sunday School paper, I will tell you what we saw at Aden that you would have enjoyed.

Aden is on the coast of Arabia, about a day's sailing from the Straits of Babel Mandeb. Before our ship had hardly stopped it was surrounded by little canoes, each manned by

two or three Simali negro boys. The larger ones wore a cloth about the loins. Some of them rowed the boats with rude stick paddles. Just behind the others came two little naked boys, hurrying their tiny dug-out canoe as best they could, using their hands for paddles, when, just as it crossed the wave our ship made, over it went, bottom-side up, and splash went the boys down into the sea. There were exclamations of fear from the ship, but these were quickly followed by shouts of laughter, for quick as thought the little fellows appeared, turned the boat right-side up, and were sitting in it bailing out the water with their hands! They seemed as happy as possible.

Now the ship stopped, and a boy from each boat jumped into the sea, and called out in *English*, "Hab a dive? money, I dive, sir." These, then, were the famous diving-boys of Aden. When any one would hold up a silver piece there would be a shout, "I dive, sir; I dive, I dive," but when a copper was held up all were still. One boy offered to dive under the ship and come up on the other side, for two shillings, but as it was twenty-four feet deep and thirty wide under water, I was glad the two shillings were not given. It was wonderful to see them go down for the coins, and bring them up in their hands, their mouth, or their toes.

Then came larger boats to take us ashore, and no sooner were we landed than we were surrounded by dark men in white or bright-colored loose flowing dress, each demanding that we take his carriage for a drive to the famous tanks. We drove rapidly away from the sea, away from the English fort, that makes these barren, rocky hills look so defiant, past soldiers, English and native; by men and women, dressed so much alike that one could scarcely tell the difference save when the women hid their faces entirely or in part; by little donkeys toiling under heavy loads, and along lines of camels, fastened together by ropes tied to the tail of one and the nose of the one next behind; on and on through the old town of Aden, which looks so much like Indian cities, with its narrow streets, mud huts, little shops, and swarming population; on, till we reached the tanks. The bony beasts that drew us did not know a word of English, not even "whoa," but the Arabic grunt that the drivers gave made them break into a canter, and the indescribable sound that must have meant whoa, made them stop.

The tanks are wonderful! Immense cisterns, dug and ce-

mented, lying always with open mouths here between these high, barren hills, and ready, not only to catch the falling rain and dew, but to take and hold every drop that runs down the steep slopes. They will hold millions of gallons, but they are dry now, and often, for it rains at best but a very little in the year here at Aden, and some years not a drop falls. Once when I passed Aden it was sprinkling, the first rain that had fallen for three years. The only water these poor people can get now is that evaporated from the sea. Did you ever think to thank God for plenty of good water?

But we must leave Aden, or our letter will be too long. Your name — John — means man, in Bengali.

Fannie asks if the children here in India are really so ignorant as to think that the clay idols they worship can help them. Yes, I think so; many of them at least. I may tell you more about clay idols some other time.

Your Missionary.

LIBBIE CILLEY GRIFFIN.

MIDNAPORE, India.

CHILDREN often make the brightest collectors. A pleasant incident is related in a Wesleyan magazine, of a juvenile collector in Ireland. The little girl had called upon a lady for a subscription. The servant took the book up to her mistress. When she came down she said to the collector, "Please, my dear, missus is asleep, and says she cannot give anything." The child was equal to the emergency, and replied, "If your mistress can talk when she is asleep, perhaps she can give when she is asleep." The domestic returned to the lady, who this time was wide awake, and came back with a one pound Irish note.

For Children's Meetings.

CHINA.

Sing — "There is a work for each of us."



SCRIPTURE Texts — Mark xvi., 15.

Heb. xiii., 3. Matt. vii., 12.

Let the leader give the texts upon slips of paper to different members of the band, to be repeated when called for. The leader giving the result of her own serious and prayerful thought upon the texts.

Showing for instance that Heb. xiii., 3, includes the bondage of cruel custom and superstition.

Prayer.

To-day we will learn what we can of the women of China; for half the women in the world are Chinese.

1. Are there schools for girls besides those which the missionaries have?

2. What are four things which they are usually taught to do?

3. How do they use the needle in sewing?

4. Describe their dress. Tell how ladies of rank make their feet small.

5. How old are the girls usually when they are married?

6. Does a girl generally have an acquaintance with the man who is to become her husband?

7. How does a mother feel if all her

children are girls, and what is she likely to do with all of them, save the first two.

8. Is it customary for the wife to eat with her husband?

9. Are they eager to be taught?

10. Then sing, "Shall we whose souls are lighted," etc., and dismiss in the usual way.

MISS LIZZIE HAYES.

Contributions.

FROM FEBRUARY TO MARCH, 1884.

MAINE.

Augusta, Auxiliary, \$8 for Emeline, and \$5 for F. M., and toward constituting Mrs. Abner Fogg L. M.	\$13 00
Bath, North St., Auxiliary, for support of Marilla.	20 00
Brunswick, Auxiliary, for Miss Coombs' support.	14 00
Doughty's Falls, Auxiliary, for Miss M. Bachelor's support.	10 75
East Dixfield, Auxiliary, toward constituting Mrs. M. Starbird L. M.	3 45
Saco, Auxiliary, for Miss M. Bachelor's support, and toward constituting Mrs. J. W. Parsons L. M.	15 00
Springvale, Auxiliary, one-half each for H. and F. M.	11 00
Topsham, Auxiliary, for H. M.	5 00

NEW HAMPSHIRE.

Danville, Auxiliary.	10 00
North Sandwich, 1st Church, Auxiliary, for F. M., and toward constituting Mrs. C. A. Morrison L. M.	7 00
Pittsfield, Church, 25 cents of which for Incidental Fund.	3 25
Sandwich, Q. M., collection, \$9.85 for Miss M. Bachelor, \$8.98 for Harper's Ferry, and \$1 for H. M.	34 00
Sutton, church.	2 00

VERMONT.

East Brookfield, Rev. Almon Shepherd for Incidental Fund.	50
Washington, Auxiliary, for Mrs. D. F. Smith's support.	2 50
Washington, Hopeful Workers for Mrs. D. F. Smith's support.	2 27

MASSACHUSETTS.

Blackstone, Auxiliary, for Miss Hattie Phillips' support.	5 00
Blackstone, Auxiliary, \$3.75 for Miss Franklin's salary, and 25 cents for Incidental Fund.	4 00

Blackstone, Busy Bees, for Miss Franklin's salary.	1 25
Blackstone, Busy Bees, for Ragged Schools.	1 25
Blackstone, Busy Bees, for Miss Ida Phillips' support.	1 00
Chelsea, Mrs. O. Butler, one-half each for H. and F. M.	2 00
Salem, Mrs. J. Butler, \$2 for F. M. and \$1 for H. M.	3 00
Tiverton, Church, for Miss H. Phillips' support.	5 00
Tiverton, Church, \$1.25 for Ragged Schools, and 25 cents for Incidental Fund.	2 00

RHODE ISLAND.

Arlington, Church, for Miss Hattie Phillips' support.	2 12
Arlington, children, for Ragged Schools.	1 53
Auburn, Church, for Miss Hattie Phillips' support.	2 00
Georgiaville, Church, for Miss Hattie Phillips' support.	7 00
Georgiaville, Church, for Miss Franklin's salary.	3 00
Providence, Pond St., Auxiliary, for Incidental Fund.	2 00
Providence, Roger Williams, Auxiliary, for Incidental Fund.	1 00
Providence, Roger Williams, Auxiliary, for Miss Hattie Phillips' support.	20 00
Providence, Roger Williams Busy Gleaners, for Miss Franklin's salary.	22 50
Providence, Roger Williams Busy Gleaners, for Ragged Schools.	4 00
Providence, Roger Williams Young People's Society, for Roger Williams Library.	50 00
Woonsocket, Mrs. Obed Paine, for Miss H. Phillips' support.	2 00

NEW YORK.

Poland, Auxiliary, for Ambie's support.	7 50
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OHIO.

Seneca and Huron Q. M. W. M. Society, for F. M.	9 07
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INDIANA.

Hartford City, Miss R. E. Brock-ett	5 00
Lagrange, Q. M. W. M. Society, 1-2 each for H. and F. M.	5 18

ILLINOIS.

Dwight, Mrs. E. B. Stevens.	2 00
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MICHIGAN.

Calhoun and North Branch Q. M. W. M. Society, \$25 for zenana teacher, and \$8 for H. M.	33 00
Cambridge, Church.	6 23
Dover, Church.	3 00
Fairfield, Church.	7 60
Hillsdale, Q. M. collection.	1 34
Jackson, Church.	7 70
North Reading, Church.	2 81
Pittsford, from a friend.	2 00
Rome, Church.	3 16

WISCONSIN.

Brodhead, Miss A. A. Wales for F. M.	81
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IOWA.

Cherokee, Mrs. A. M. Lund.	2 50
Delaware and Clayton, Q. M. W. M. Society, for support of zenana teacher, and toward constituting Mrs. W. P. Sheldon L. M.	12 50

MINNESOTA.

Lake City, Mrs. Olevia Rogers. .	1 00
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NEVADA.

Reno, Josie M. Libbey, for F. M. .	1 00
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PROVINCE OF QUEBEC.

Compton, Church, for F. M.	4 30
Stanstead, Auxiliary, for zenana teacher "Emily"	15 00

Total. \$437.07

L. A. DeMERITTE, *Treas.*,

per M. S. WATERMAN,

DOVER, N. H. *Assistant Treas.*

W. M. S. OF OHIO ASSOCIATION.

Receipts for January and February.

OHIO.

	<i>F. M.</i>	<i>H. M.</i>	<i>Ed. Soc.</i>
Harmony Q. M.	\$5.20	\$5.20	\$2.60
R. R. Walters, Chagrin Falls.	1.00		
South New Lyme, Church.80	.80	.40
Lenox, Church.	2.00		
Rio Grande, Church.	2.24	.68	.28
Cleveland, Auxiliary.40	.40	.20
Kipton, Auxiliary.	5.00		
Kipton, Auxiliary, for Return Fund.	5.00		
Cleveland, Auxiliary, for Return Fund.	7.00		
Mrs. C. Hooper, Athens, for Return Fund.	1.00		

PENNSYLVANIA.

Pageville, Auxiliary.	5.00
Spring Creek, Auxiliary.	11.00
Waterford, Auxiliary.	2.00
Lake Pleasant, Auxiliary.	3.00

Total. \$50.64 \$7.08 \$3.48

MRS. H. J. COB, *Treasurer.*

CLEVELAND, O.

CENTRAL ASSOCIATION.

Receipts for February, 1884.

	<i>F. M.</i>	<i>H. M.</i>	<i>Ed. Soc.</i>
Total.	\$108.46	\$67.34	\$8.55

J. C. STEELE, *Treas.*, DALE, Wy. Co., N. Y.

BENEVOLENT SOCIETIES.

Receipts for February, 1884.

MAINE.

	<i>F. M.</i>	<i>H. M.</i>	<i>Ed. Soc.</i>
Aggregate.	\$163.93	\$385.85	\$859.65

E. N. FERNALD, *Treas.*, LEWISTON, Me., March 1, 1884.

Helps for Auxiliaries.

A list of the leaflets published by the Woman's Missionary Society is here given, to which have been added a few books and pamphlets which are of special value. They will be forwarded on receipt of price stated. Those under head of miscellaneous are for gratuitous distribution, but contributions are desired for the Literature Fund, by means of which they are printed. From time to time others will be added.

Miscellaneous.

- Constitution of the F. B. Woman's Missionary Society.
- Constitution for Quarterly Meeting Societies.
- Hints and Helps for Q. M. Societies.
- Constitution for Auxiliaries, including Hints for Organization, and other valuable items. 4 pages.
- Constitution for Mission Bands, including valuable suggestions.
- Blanks for reporting Mission Bands, Auxiliaries, Q. M. and Y. M. Societies.

Readings.

- "Thanksgiving Ann." "A Plea for Zenana Women." "A Plea for Santal Women." "The Indian Maiden's Call."

Dialogues.

- A Missionary Dialogue on India; and "The Toilers," for twelve children. *Price for Readings and Dialogues, 3 cents each.*

Books and Pamphlets.

- "Historical Sketches of Woman's Missionary Societies in America and England," by Mrs. Daggett. 75 cts.
- "My Missionary Box and I" 10 cts.
- "A Grain of Mustard Seed, or the District Secretary's Letter." 10 cts.
- "Missionary Exercises," a collection of Bible Readings, Dialogues, Poems, etc., including postage. 35 cts.
- "The Golden Sheaf," by Mrs. H. C. Phillips 50 cts.
- "Uncle Ben's Bag" 2 cts.
- "Progress of Christian Missions," a hand-book for use in the Family, Sabbath School, and Mission Band, including postage. 6 cts.
- "Tenth Annual Report of the F. B. W. Society," including postage, 10 cts.
- "The F. B. Register and Year-Book," including postage. 12 cts.
- Envelopes for Collectors. 25 cts. per hundred.

Photographs of Missionaries.

- 25 cts. each, \$1.50 for ten copies. Miss Crawford and Miss Ida Phillips. Mr. and Mrs. Griffin, cabinet size, 40 cents.

POST-OFFICE ADDRESS OF THE MISSIONARIES.

Midnapore.—Rev. T. W. Burkholder, Mrs. Burkholder, Dr. J. L. Phillips, Mrs. Phillips, Miss L. C. Coombs.

Dantoon.—Mrs. H. C. Phillips, Miss Nellie M. Phillips.

Jellalore.—Mrs. D. F. Smith, Miss Jessie B. Hooper.

Balasore.—Rev. M. J. Coldren, Mrs. Coldren, Miss I. O. Phillips, Miss H. P. Phillips.

Evansville, Wis.—Rev. A. J. Marshall, Mrs. Marshall.

New Hampton, N. H.—Rev. and Mrs. O. R. Bachele, Miss M. E. Bachele.

Postage to India, 5 cts. each half-oz.; newspapers and packages, 2 cts. each two ozs.